

A P P E N D I X

T O T H E

SCRIPTURE LEXICON.

B I R M I N G H A M :

P R I N T E D B Y P I E R C Y A N D J O N E S ,

F O R

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A D D I T I O N S

TO BE MADE TO THE

L E X I C O N,

I N T H E

INTERPRETATION OF NAMES.

- A**KRABBIM (i. e. *scorpions*)
 Azaliah (i. e. *near the Lord*)
 Azriel (i. e. *the help of God*)
 Baalath (i. e. *a rejoicing; our proud Lord*)
 Bagoas (i. e. *the inward; most secret; advanced; lifted up*)
 Bartimeus (i. e. *blind son; or son of blindness*)
 Bebai (i. e. *void, or empty*)
 Berith (i. e. *a covenant*)
 Beth Haran (i. e. *the house of an hill*)
 Beth Oron (i. e. *the house of anger or of liberty*)
 Bethphage (i. e. *the house of the mouth of the valleys*)
 Bileam (i. e. *the antient of the people; the devourer*)
 Bocheru (i. e. *first born*)
 Cæsar (i. e. *a cut or gash*)
 Charea (i. e. *bald or cold*)
 Cloe (i. e. *green herb*)
 Elon-beth hanan (i. e. *the house of grace or mercy*)
 Gazzam (i. e. *the fleece of them*)
 Gittites (i. e. *wine presses*)
 Hadrach (i. e. *joy of tenderness*)
 Haggith (i. e. *rejoicing*)
 Haradah (i. e. *the well of great fear*)
 Harhata (i. e. *heat or anger of the Lord*)
 Hatach (i. e. *smiting*)
 Hathath (i. e. *fear*)
 Heli (i. e. *ascending*)

Hit-

A D D I T I O N S, &c.

Hittites	(i. e. <i>broken asunder ; astonishing</i>)
Jarefiah	(i. e. <i>the bed of the Lord ; the Lord hath taken away ; poverty</i>)
Jehosheba	(i. e. <i>the fulness or oath of the Lord ; the Lord returning the hour</i>)
Jethlah	(i. e. <i>hanging up ; heaping up</i>)
Jorai	(i. e. <i>declaring ; throwing forth ; a cauldron</i>)
Ithrites	(i. e. <i>excelling ; a remaining</i>)
Izrites	(i. e. <i>a fasting ; tribulation ; sorrowful</i>)
Izharites	(i. e. <i>the same as Izhar</i>)
Lemuel	(i. e. <i>God to them ; God with them</i>)
Lyfia	(i. e. <i>a wolf</i>)
Manahethites	(i. e. <i>my lady ; my prince of rest</i>)
Melea	(i. e. <i>supplying, or supplied</i>)
Menan	(i. e. <i>numbered ; rewarded ; prepared</i>)
Nebuchadnezzar	(i. e. <i>the mourning of the generation ; wailing of judgment ; sorrowing of poverty</i>)
Nimshi	(i. e. <i>rescued from danger ; that touches</i>)
Pharezites	(i. e. <i>divided</i>)
Samaritans	(i. e. <i>keepers ; thorny places ; dregs ; marvellous herd</i>)
Shamhuth	(i. e. <i>desolation ; perdition ; destroying iniquity</i>)
Sheminitb	(i. e. <i>the eighth</i>)
Shitrai	(i. e. <i>a gatherer of money ; a binding ; drawn together</i>)
Silvanus	(i. e. <i>of the wood</i>)
Simri	(i. e. <i>a keeping ; an adamant stone ; a thorn</i>)
Spain	(i. e. <i>rare ; precious</i>)
Suah	(i. e. <i>rooting up ; treading under feet</i>)
Sufanchites	(i. e. <i>lillies ; roses ; the joy of the lame</i>)
Tigris	(i. e. <i>the sharpness of swiftness ; a sharp sound ; a voice ; one only swiftness</i>)
Ucal	(i. e. <i>power ; prevalence</i>)
Uzziah	(i. e. <i>the strength of the Lord ; the buck-goat of the Lord</i>)
Zelotes	(i. e. <i>jealous ; full of zeal</i>)
Zophim	(i. e. <i>a field where men may see far off</i>)

ALTERATIONS AND ADDITIONS

FOR THE

L E X I C O N.

UNDER THE NAMES.

- B**ELA. - A king of *Edom*.
Dibri - read *Dan* instead of *Gad*.
Dorcas - - - a female roe.
Elah - - - add, also an officer of king *Solomon*—also a son of *Caleb*—also a duke of *Edom*.
Engannim - read, *Judah* instead of *Isshachar*.
Gathrimmon - - - *Dan* instead of *Ephraim*.
Heth - - - - second son.
Jambri. - - - A place - See *Appendix*.
Jarha - - - for *Sheshbur*, read, *Sheshban*.
Jemuel - - - son of *God*, — sea of *God*.
Jephunnah - - - *Asber* — *Judah*, *Caleb's* father.
Kohath - read, the second son.
Maacah - - - also the mother of *Abshalom*; one of king *David's* Concubines.
Manoah - for *Gad*, read, *Dan*.
Mattan - read, also a priest of *Baal*.
Milcah - for *Aram*, read, *Haran*.
Moza - read, also a son of *Caleb*.
Nicanor - - - also a christian deacon.
Peres - - - also one of king *Solomon's* captains:
Rabbah - for *Gad*, read, *Judah*.

Ragau

ALTERATIONS, &c.

Ragau - - *A place, supposed to be in Media, Judith chap. i. ver. 5.*

Rimmon - read, *a village in the tribe of Simeon—also the father of Baana and Rechab, two of Saul's captains.*

Thermeleth instead of *a person*, read, *a place.* See Appendix.

Zatthu - read, *or Zathui.*

Zebaim - — *a place, instead of a person.*

Zelah - - for *Ephraim*, read, *Benjamin, where king Saul was buried.*

Zibion - read, *also Esau's wife.*

Zur - - read, *also a king of Midian.*

P R E F A C E.

THE *Scripture Lexicon* being designed for publick utility, the less incomplete it is, the design of it will be better answered.

A few of the proper names in the *canon* of Scripture were omitted; and very many also which are in the *apocryphal* books, as having been judged to be of less consequence—but, upon further consideration, the compiler of the *Lexicon* hath thought proper to publish the following *Appendix*; in which he hath inserted, almost, if not, all the proper Names mentioned in the *Bible*—as also some of the *jewish* rites---together with the names and descriptions of several *animals*, *plants*, &c. not commonly known to this part of the globe by their scriptural names.

It will be observed, that several names of persons are inserted in the *Appendix*; which are already mentioned in the *Lexicon*; but as the spelling, in the *Apocrypha*,
is

iv. P R E F A C E.

is often different from that in the *canon* of Scripture, it was thought most convenient to repeat them; and the *Lexicon* is generally referred to for the explanation of them.

At the end of this *Appendix* is added the interpretation of many names which were omitted in the *Lexicon*. but have, since, been recovered—as also, an alteration of a few *accents*, which, upon revisal, it was thought proper to make—and an amendment of descriptions under several names.

The compiler wishes that there had not been any necessity of correcting so many errors; but they being, chiefly, occasioned by unavoidable casualties, he hopes, as they principally consist of *accents*, that the purchaser will be at less pains in altering them than if they were of a more tedious nature.

If this *Appendix* should tend to the more general utility of the *Lexicon*, it will add to the satisfaction of the compiler, in having better answered his original design.

A P P E N D I X

T O T H E

SCRIPTURE LEXICON.

A B-A-DI'-AS. One who returned from the baby-
lonish captivity.

AB-I-E'Z-RITE. *Ophrah* was a city of *Palestine* of
the *Abiezrites*; probably descendents from *Abiezer*.

AB-I-SE'-I. An ancestor of *Esdra*s.

A-BU'-BUS. An high-priest; the father-in-law of
Ptolomeus; who betrayed *Simon Maccabeus*.

A before C.

A'C-COS. The grand-father of *Eupolemus*.

A'C-COZ. One whose sons returned from the baby-
lonish captivity.

A'-CHAN (i. e. *troubling*; *gnashting*) A son of *Ezar*
or *Ezer*, a descendant from the patriarch *Esau*.

A'C-I-PHA. One whose sons were servants of the
temple.

A before D.

A'D-DUS. One whose sons returned from the baby-
lonish captivity—also a servant of *Solomon*.

A-DI'-NUS. A *Levite* who returned from the baby-
lonish captivity.

A

A-DO-

A-DO'-RA. A place in the land of *Palestine*.

A-DU'-EL. The great grand-father of *Tobit*.

A before E.

A-E'-DI-AS. A porter or guard of the temple who returned from the *babylonish* captivity.

A before H.

A-HI'-SHAR. See *Abisbam*.

A-HO'-HITE. The descendents from *Abœ* or *Ahoah*.

A-HO'-LI-BAH (i. e. *my tent or tabernacle is in her*)
Jerusalem is so called by the prophet *Ezekiel*.

A before I.

A'-IN or AIN (i. e. *an eye or fountain*) A city of *Palestine* and one of the cities of refuge; first in the tribe of *Judah*, then in the tribe of *Simeon*.

A before L.

A'L-NA-THAN. A principal man among the Jews after the *babylonish* captivity.

A before M.

AM-A'-DA-THUS. See *Hammedatha*.

A'-MAL (i. e. *labour; iniquity*). A son of *He'em*, a descendent from the patriarch *Asher*.

AM-A-THE-IS. One who returned from the *babylonish* captivity.

AM-MI'-DI-OI. A place mentioned in the *first* of *Esdra*s, chap. v. ver. 20.

A'M-RAM-ITES. The family of *Kobath*, descendents from *Amram*.

A be-

A before N.

- A'-NA-EL. Brother to *Tobit* in the *Apocrypha*.
 A'-NAN. (i. e. a cloud; prophecy; divination). One who returned from the *babylonish* captivity.
 AN-A-N'I-EL. (i. e. grace from God; grace of God) The grand-father of *Tobit* in the *Apocrypha*.
 A'-NES. (i. e. banishment of grace) See *Hanes*.
 A'-NUS. A *Levite* who returned from the *babylonish* captivity.

A before P.

- AP-PHUS. The surname of *Jonathan* the son of *Mattathias*, in the *Apocrypha*.

A before R.

- A-RA'-BL-ANS. The people of *Arabia* in *Asia*.
 A'R-A-DUS. An inland city of the *Phœnicians*.
 A'-RAM NA-HA-RA'-IM. *Syria* is called *Arām*, and *Naharaim* was a part of it lying between the rivers *Tigris* and *Euphrates*.
 AR-BE'-LA. A city of *Assyria* in *Asia*; the country was called *Arbelis*, or *Arbelitis*.
 A'RCH-ITES. Inhabitants of *Archi*, a city of *Palestine* in the tribe of *Benjamin*.
 A'-RÉS. One whose sons returned from the *babylonish* captivity.
 A'R-NA. An ancestor of *Esdra*s, in the *Apocrypha*.
 A'ROM. One whose family returned from the *babylonish* captivity.
 A'R-ZA. A steward to king *Asa*.
 A-SE'-AS. One who returned from the *babylonish* captivity.
 AS-E-BI'-A. See *Hasbabiab*.
 A'SH-DOTH-ITES. Inhabitants of *Ashdod*, a district of the *Philistines*.
 A'-SHE-AN. A city of *Palestine*, in the tribe of *Judab*, in the mountains.

AS-I-BI'-AS. One who returned from the babylonish captivity.

A'-SI-EL (i. e. *the work of God*) A scribe mentioned in the *second* book of *Esdra*s.

A'-SOM. One who returned from the babylonish captivity.

ASS (*wild*) This animal inhabits the deserts of *Arabia*, as also *Africa* and *India*—it is now called the *Zebra*—it is a beautiful creature, and more resembles an horse than an Afs; his ears are more like to those of an horse than of an afs—he is well made, active and very swift—he has fine legs; a tufted tail, and smooth skin—the males are white and brown, and the females white and black—the colours are placed alternately in parallel lines, distinct and narrow—he is streaked in that admirable manner, as to appear, at a distance, as if covered with ribbons—he is larger than the common afs, and is supposed to be untameable, being very vicious.

AS-SA'-NI-AS. A priest who returned from the babylonish captivity.

A'S-SUR. The *Assyrians* are so called—also one whose sons were servants of the temple.

A before T.

AT-E-RE'-ZI-AS. One whose family returned from the babylonish captivity.

A before Z.

A-ZA-E'-LUS. One who returned from the babylonish captivity.

A'-ZA-RA. One whose sons were servants of the temple.

A'-ZAZ (i. e. *a strong one*) The father of *Bela*, a descendent from the patriarch *Reuben*.

A'-ZEM. A city of *Palestine*, in the tribe of *Simeon*.

A-ZI-E'-I. An ancestor of *Esdra*s.

A'Z-ZAH. A country of the *Avims*.

B.

B.

BA'-A-NA (i. e. *in affliction; answering*) One who returned from the babylonish captivity.

BA-A-NI'-AS. One who returned from the babylonish captivity.

BA'-BI. One who returned from the babylonish captivity.

BAC-CHU'-RUS. A finger at the temple who returned from the babylonish captivity.

BA-GO'-AS (i. e. *the inward; most secret; advanced; lifted up; bodily*) See *Bagoas*.

BA'-GO-I. One whose family returned from the babylonish captivity.

BA'-LAH. A city of *Palestine*, in the tribe of *Simeon*.

BA'-LA-NUS. One who returned from the babylonish captivity.

BAL-NU'-US. One whose sons returned from the babylonish captivity.

BAN. One whose sons returned from the babylonish captivity.

BA'-NI. One whose sons returned from the babylonish captivity.

BA'-NID. One who returned from the babylonish captivity.

BAN-NA'I-AS. One who returned from the babylonish captivity.

BA'N-NUS. One who returned from the babylonish captivity.

BAN,

BA'N-U-AS. A *Levite* whose family returned from the *babylonish* captivity.

BAR-CE'-NOR. (i. e. a *drunkard*, or *wine bibber*) An officer mentioned in the *second* book of *Maccabees*.

BA'R-GO. One who returned from the *babylonish* captivity.

BA'S-CA-MA. A city of the land of *Gilead*.

BA'S-SA. One who returned from the *babylonish* captivity with his family.

BA'S-TA-I. One who returned from the *babylonish* captivity.

BATH ZACH-A-RI'-AS. A place where *Judas Maccabeus* encamped against *Antiochus Eupator*; not far from *Jerusalem*.

B before D.

BDE'L-LI-UM. A resinous gum, resembling *myrrh*, brought from the *Levant*.

B before E.

BE-DE'I-AH. See *Bedaiah*.

BE-E'L-SA-MUS. One who returned from the *babylonish* captivity.

BE-E'L-SA-RUS. One who returned from the *babylonish* captivity.

BE-E'-RA (i. e. a *well*; *declaring*) The son of *Zophah*, a descendent from the patriarch *Asber*.

BE'-HEM-OTH (i. e. the *multitude of earth's beasts*) It is much disputed, whether the *Hippopotamus* or *river horse*, or the *Elephant*, is meant by *Behemoth*—the name, in *Hebrew*, signifies the *beast* or *greatest among beasts*: if so, the *river-horse* will not support that title; for it is said, that in the rivers *Nile* and *Niger*, in *Africa*, they are not bigger than an *ass*; although *Thevenot* says, that he saw one at *Cairo* in *Ægypt* as tall as a *camel*, and twice as large as an *ox*: but this was an *uncommon phenomenon*—but even this doth not equal the size of

of a full-grown *elephant*; for the common height of an *elephant* is ten feet and an half, and some of them are twelve feet high, and more—the mountains supply *him* with food; whereas the *river-horse* feeds chiefly on fish, and never goes far from the river—the *elephant* also retires to shady fenny places to cool himself—some of the *elephants* are called mountaineers; and they are called the *fen-animal* by some of the antients.

BE'-LAH (i. e. *destroying*) A son of the patriarch Benjamin.

BE'-LA-ITES. Descendents from *Belah*.

BEL-MA'-IM. A place of *Palestine*, not far from Bethulia.

BE'-L-MEN. A place in the land of *Pa'effine*.

BE-RE-CH'-AH (i. e. *speaking well of the Lord*) A door-keeper of the ark in king *David's* reign.

BE'-RITH. An ancestor of *Ezra*.

BE'-ROTH. See *Berothai*.

BER-ZE'-LUS. One who returned from the *babylonish* captivity.

BETH-SA-MOS. A place in the land of *Palestine*.
See *Bethshemesb*.

BET-O-LI'-US. A place in the land of *Pa'effine*.

BE'-ZETH. A city of *Palestine* on the west side of the river *Jordan*.

B before I.

BI'-A-TAS. A *Levite* who returned from the *babylonish* captivity.

BI'L-HAN (i. e. *old; troubled*) A son of *Ezar*, a descendent from the patriarch *Esau*—also a son of *Jediael* a descendent from the patriarch *Benjamin*.

BO'C-CAS. An ancestor of *Esdra*.

C.

CA'B-BON (i. e. *as though understanding*) A city of *Palestine* in the tribe of *Judah* in the valley.

CA'D-DIS. A name of *Joannes* the son of *Mattathias* in the history of the *Maccabees*.

CA'L-A-MUS (i. e. *sweet*) It is called *sweet cane* by the prophet *Jeremiah*—it is a spicy root, belonging to a rush or flag.

CA'L-COL (i. e. *nourishing; or as consuming all things*) A son of *Zerah* a descendent from the patriarch *Judah*. See *Chalcol*.

CA'L-PHI. The father of *Judas* in the *Apocrypha*.

CA'M-EL. A large quadruped of several species—the *Camel*, which is the largest size, chews the cud, but divides not the hoof—he has a stomach to hold water, which, by a contraction of its muscles, he can throw into his stomach which contains its dry food; and by means of the first mentioned stomach he is able to travel through the sandy deserts of *Africa* and *Asia*, for a long time, without a fresh supply of water—he is covered with a fine fur, shorter and softer than that of the ox-kind—he hath two bunches on his back; and about the bunches there grow hairs nearly a foot long—it is an excellent beast of burden, and some of them will carry *twelve* or *thirteen hundred pounds* weight on their backs; for which load he kneels, being *seven* or *eight* feet high

high; or more—they travel flow; though there is a species of them very swift.

The *Dromedary* is of the camel-kind, but hath only one bunch on his back.

CAMP, or ENCAMPMENT of the *Israelites*.

The encampments of the *Israelites* must have been a grand piece of scenery. The whole body of the people, consisting of *six hundred thousand* fighting men, besides women and children, was disposed under *four* battalions, so placed as to enclose the *tabernacle*, in the form of a square, and each under one general standard. Military men, well versed in tactics, admire their method of encampment, which was first imitated by the *Greeks* and afterwards by the *Romans*.

There were *forty-one* encampments from their *first* (in the month of *March*) at *Rameses* in the land of *Goshen* in *Ægypt* and in the *wilderness*, until they reached the land of *Canaan*: they are thus enumerated in the *thirty-third* chapter of *Numbers*.

- | | |
|---|---|
| 1. At <i>Rameses</i> . | 18. <i>Rissab</i> . |
| 2. <i>Succoth</i> . | 19. <i>Rebelathab</i> . |
| 3. <i>Etham</i> on the edge of
the wilderness. | 20. <i>Shapher</i> . |
| 4. <i>Pibabiroth</i> . | 21. <i>Haradah</i> . |
| 5. <i>Marak</i> . | 22. <i>Mackheloth</i> . |
| 6. <i>Elim</i> . | 23. <i>Tabath</i> . |
| 7. By the <i>Red Sea</i> . | 24. <i>Tarah</i> . |
| 8. <i>Wilderness</i> of <i>Sin</i> . | 25. <i>Mithcab</i> . |
| 9. <i>Dophkab</i> . | 26. <i>Hasbmonah</i> . |
| 10. <i>Alush</i> . | 27. <i>Moseroth</i> . |
| 11. <i>Rephidim</i> . | 28. <i>Bene-jaakam</i> . |
| 12. <i>Wilderness</i> of <i>Sinai</i> . | 29. <i>Hor-hagidgad</i> . |
| 13. <i>Kibroth-hattaavah</i> . | 30. <i>Jotbathab</i> . |
| 14. <i>Hazereth</i> . | 31. <i>Ebronah</i> . |
| 15. <i>Rithmah</i> . | 32. <i>Ezion-gaber</i> . |
| 16. <i>Rimmon-parez</i> . | 33. <i>Kadesh</i> or the wilderness of <i>Sin</i> . |
| 17. <i>Libnah</i> . | 34. <i>Mount Hor</i> . |
| | B. 35. <i>Zal</i> . |

- | | |
|------------------------|---------------------------------|
| 35. <i>Zalmonah.</i> | 39. <i>Dibon-gad.</i> |
| 36. <i>Punon.</i> | 40. <i>Almon-diblathaim.</i> |
| 37. <i>Oboth.</i> | 41. <i>Mountains of Abarim.</i> |
| 38. <i>Ije-abarim.</i> | |

In the second year after their *Exodus* from *Ægypt*, they were numbered; and upon an exact poll the number of their males amounted to *six hundred and three thousand, five hundred, and fifty*, from *twenty* years old and upwards.

CA-PHI-RA. See *Chephirah*.

CAPH-TO-RIM. A son of *Misraim*.

CAR-A-BA-SI-ON. One who returned from the *babylonish* captivity.

CAR-CHA-MIS. See *Carchemish*.

CA-RE-AH (i. e. *bald; ice*) The father of *Johanan* who joined with *Gedaliah*, and was made a governor in *Judah* by *Nebuchadnezzar* king of *Babylon*.

CA-RI-A. A province of *lesser Asia*, which submitted to the *Romans* under *Antiochus*, about 198 years B. C.

CAR-MA-NI-ANS. A people of *Carmania*, a province of *Persia*.

CAR-ME. A priest who returned from the *babylonish* captivity with his family.

CAR-MITES. A people who descended from *Carmi* a son of the patriarch *Reuben*.

CAR-NI-ON. A strong city of *Gilead*, mentioned in the *second* book of *Maccabees*, and taken by *Judas Maccabeus*.

CAS-PIS or CAS-PHIN. A strong city of *Syria*, on the east side of the river *Jordan*.

CAS-SIA. An aromatick plant, of which *Arabia* produced the best sort.

C before E.

CEI-LAN (i. e. *dissolving that*) One whose family returned from the *babylonish* captivity.

CEL-

CEL-E-MI'-A. A scribe mentioned in the *second* book of *Esdra*s.

CE'-TEB. One whose sons were servants to the temple.

CE'-RAS. One whose sons were servants to the temple.

C before H.

CHA'-BRIS. One who was a governor of *Bethulia*.

CHA'-DI-AS. A place mentioned in the *first Esd*ra's, chap. v. ver. 20.

CHA-MO'IS. Supposed to be the *Arabian* goat, called the *mountain* goat.

CHA'R-CUS. One whose sons returned from the *babylonish* captivity, and were servants of the temple.

CHA'RM-ER. Supposed to be one who is an astrologer or consulter of the stars, in order to divination or foretelling future events.

CHA'R-MIS. One who was a governor of *Bethulia*.

CHA'-SE-BA. One who returned from the *babylonish* captivity.

CHE'-LAL (i. e. *as night*) A son of *Pabath-Moab*.

CHE'-L-CI-AS (i. e. *the portion or gentleness of the Lord*) The father of *Sufanna*, in the *Apocrypha*.

CHE'-LOD. One mentioned in the book of *Judith*.

CHE'R-UB (i. e. *as a master; as a child; as fighting*) A city of the *babylonish* empire.

CHET-TI-IM. See *Chittim*.

CHO'-BA. A place in the land of *Palestine*.

CHU'S-I. A place in the land of *Palestine*.

C before I.

CI-SA'-I. An ancestor of *Mardocheus*, or *Mordecai*, of the tribe of *Benjamin*.

CIT-TIMS. The people of *Persia* so called.

C before O.

CO'CK-A-TRICE. A venomous serpent of the oviparous kind, in *Asia* and *Africa*—it is sometimes called a *basilisk*, of which many fabulous stories are told.

CO'L-LI-US or CA'-LI-TAS. A *Levite* who returned from the *babylonish* captivity.

COR. An *hebrew* measure; the same as *Homer*.

CO'R-BE. One who returned from the *babylonish* captivity.

CO'RE. See *Korah*.

CO'R-MO-RANT. A species of the *pelican*, almost as large as a goose, with fourteen long feathers in its tail; the under part of the body is whitish—it is a sea-fowl and lives upon fish, and dives very rapidly after its prey—the *hebrew* and *greek* name of this bird is expressive of its impetuosity.

C before R.

CRO'C-O-DILE. See *Leviathan*.

C before Y.

CYM-BAL. A brass instrument of musick, something like to a kettle drum, but smaller.

D.

DA'-BRI-A. A scribe mentioned in the *second* book of *Esdra*s.

DAD-DE'US. One who returned from the babylonish captivity.

DAI'-SAN. One whose sons were servants of the temple.

DA'-RI-AN. One who returned from the babylonish captivity.

D before E.

DE'-DA-NIM (i. e. *the beloved of those*) Uncertain whether he was a descendent from *Japhet* or *Ham*.

DE'-LUS or **DE'-LOS.** An island in the *Ægean* sea, reputed to be the birth place of *Apollo* and *Diana*.

DE'-MO-PHON (i. e. *slaying the people*) A governor appointed by *Antiochus*; in the *Apocrypha*.

D before I.

DI'-AS-CO-RINTH-I-US (i. e. *an heavenly ornament*) Supposed to be the name of a *Corinthian* month, about our *March* or *April*.

DI'-S-CUS. A game among the *Athenians*, by throwing a round piece of iron or other metal, or a stone

a stone, with an hole in the center : it depended upon strength and slight to throw it to the greatest distance : it was like our game of *quoits*.

D before O.

DO'-CUS. An hold or fortrefs built by *Abubus* the father of *Ptolemy* ; in *second* book of *Maccabees*.

DOVES DUNG. It is said in the *second* book of *Kings*, chap. vi. ver. 24, that, in the famine of *Samaria*, the fourth part of a cab of *doves-dung* sold for five pieces of silver or near *two shillings* sterling. There is some dispute what is meant by *doves-dung* ; some suppose it to be the real excrement of the dove—others, that it was the contents of the crop of the dove ; but *Bochartus* says, that the *Arabians* have a kind of vetches or lentiles called *doves-dung* ; which was the cheapest of food.

D before R.

DROM-E-DA-RY. See *Camel*.

E.

E-A'-NAS. One who returned from the babylonish captivity.

E before C.

E-CA'-NUS. A scribe mentioned in the *second* book of *Esdra*s.

E before D.

E'-DES. One who returned from the babylonish captivity.

E before K.

E'K-RE-BEL. A place in the land of *Palestine*.

E before L.

E'L-AH. A duke of *Edom*; also an officer of king *Solomon*; also a son of *Caleb*.

E'L-CI-A (i. e. *the portion or gentleness of the Lord*) An ancestor of *Judith* in the Apocrypha.

E'L-EPH (i. e. *learning*) A city of *Palestine* in the tribe of *Benjamin*.

EL-I'-A-DUN. One who returned from the babylonish captivity.

EL-I'-AH-BA. A *shaalbonite* one of king *David's* worthies.

EL-I'-A-LI (i. e. *God's ascension*) One who returned from the babylonish captivity.

EL-

EL-IS-I-MUS. A porter or guard of the temple ;
one who returned from the babylonish captivity.

EL-I-U. Grandfather to *Elkanah* the father of
Samuel.

EL-ON-ITES. Descendents from *Elon*, of the pos-
terity of the patriarch *Esau*.

E before M.

EM-MER (i. e. *saying ; speaking ; a lamb*) One who
returned from the babylonish captivity.

E before N.

EN-CA'MP-MENT. See *Camp*.

E before P.

EPH-ER (i. e. *dust or lead*) A son of *Midian* and
grandson of the patriarch *Abraham*.

EPH-RATH (i. e. *abundance or fertility*) A wife of
Caleb.

E before S.

E-SE-BRI-AS. A priest who returned from the ba-
bylonish captivity.

E-SO-RA. The name of a place in *Palestine*.

ESH-BAN (i. e. *fire of the sun*) A descendent from
the patriarch *Esau*.

E before T.

ETH-MA. One whose sons returned from the ba-
bylonish captivity.

E before U.

EU'-NA-TAN. A principal man among the *jerus*
after the babylonish captivity.

E before

E before X.

EX-OR-CIST. Is one who hath the power of casting out devils, or diseases. This power was given by our *Saviour* to his disciples; which they exercised for the benefit of mankind; and is supposed to have continued about 200 years in the christian church. This power was also pretended to by others, and indeed, is still arrogated by the *church of Rome*, in which, the exorcist, after many ceremonies, repeats these words, viz. "I exorcise thee, unclean spirit! in the name of *Jesus Christ*: tremble, "O *Satan*! thou enemy of the faith! thou foe of mankind! who hast brought death into the world, who hast deprived men of life, and hast rebelled against justice; thou seducer of mankind! thou root of evil! thou source of avarice, discord, and envy!"—the *romanists* also exorcise houses and other places, supposed to be haunted by unclean spirits.

E before Z.

EZAR. A son of *Seir*, a descendent from the patriarch *Esau*.

EZ-E-RP-AS. The grandfather of *Esdra*s in the *Apocrypha*.

E-ZI-AS. An ancestor of *Esdra*s.

EZ-RIL. One who returned from the *babylonish* captivity.

F.

FAT VALLEY. The vallies in the tribe of *Ephraim*, in the land of *Palestine*, were so called from the richness and fertility of their soil.

F before E.

FEASTS. The *jews* observed sundry festivals—as, the feast of unleavened bread or the *passover*. See *Passover*. The feast of *tabernacles*. See *Tabernacles*. The feast of *weeks* or *pentecost*. See *Pentecost*. The feast of *trumpets*, which was celebrated on the first and second day of the month *Tisri*, or the first month of the civil year—the *jews* in general believe that it was instituted in memory of the creation, which, they say, was in that month—some say, that it was in memory of *Isaac's* deliverance from being sacrificed—others, that it was in commemoration of the law being given from mount *Sinai*, when the trumpet and thunder were heard—and others, that it was in preparation, to put mankind in mind of the *general resurrection*, which is to be ushered in by the sound of a trumpet—but the most probable reason seems to be, the proclaiming the entrance of the civil year; as all contracts, mortgages, &c. were to be regulated by it.

The feast of the *new moons* was observed on the first day of every moon; and those who observed

or

or thought they observed the *new moon*, were to repair with all speed to the grand council, and give notice of it : and according to the credibility of the witnesses, the president proclaimed the *new moon* by sound of trumpet. All these feasts were observed by sacrifices.

The foregoing feasts were appointed by the *mo-
saic* law ; but in process of time, the *jews* added others : as the feast of *Purim* or of *lots*, in memory of their deliverance from *Haman's* cruelty —also the feast of the *dedication* of the temple ; and others.

F before X.

FO'X-ES. It is by no means probable that those animals which in sacred writ are called *foxes*, were of the same species which are now called *foxes*—the hebrew word *Shual*, translated *fox*, will comprehend other animals, and perhaps all other beasts of prey of the same size—these creatures were exceeding numerous in *Judæa*, and several places received their names from them, as *Hazar-Shual*, the gate of the fox, &c.—they went together in large herds, so that two hundred have been seen in a company, whereas *our* fox is not a gregarious animal—besides, they were very fond of grapes, and destroyed the vineyards ; in allusion to which is that verse in chap. ii. of *Solomon's* song, viz. take us the foxes, the little foxes, that spoil the vines : for our vines have tender grapes.

F before R.

FRONT-LET. It was wore on the forehead. See *Fronthet*.

G.

- G**A'B-A-THA. An eunuch of *Artaxerxes* king of *Persia*.
GA'D-DES. The name of a place in *Palestine*.
GA'L-GA-LA. A city of *Assyria* in *Asia*.
GA-MA'-EL. A son of *Ithamar*.
GAR. One of the servants of *Solomon*.

G before E.

- G**E'D-DUR. One whose sons were servants of the temple.
GEN-NÉ'-US. The father of one of the *Appollonius's*, an oppressor of the *jews*.
GE'-SEM. See *Geshen*.

G before I.

- G**I'-ER EA'-GLE. It is the *vulture-eagle*, a bird between the vulture and the eagle: *gier* is the old english word for *vulture*.

G before L.

- G**LEDE. A bird of the *kite* species.

G before O.

- G**OAT (*scape*) The goat which was set at liberty on the day of solemn expiation (among the *jews*) bearing

bearing away or escaping with the sins of the people. See *Azazel*.
 GOR-TY'-NA. An inland city of the isle of *Crete*.
 GO-THO'N-I-EL. Father of *Chabris* a governor of *Bethulia*.

G before R.

GRA'-BA. One whose sons were servants of the temple.

H.

HA'-DAR (i. e. *power; greatness*) A king of *Edom*.
 HA'-G-A-BAH (i. e. *a grasshopper*) See *Agaba*.
 HA'-GA-I. A servant of *Solomon*.
 HA'-G-GAI. A son of the patriarch *Gad*.
 HAI or HA'-I. See *Ai*.
 HARP. An instrument of musick with several strings, to be played upon with the fingers.
 HA-SHU'-BAH (i. e. *estimation or thought*) A descendent from king *David*.
 HA'-V-I-LAH. Also supposed to be a part of *Arabia*. See *Havilah*.

H before E.

HE'-MAN. A descendent from the patriarch *Esau*.
 HE'-PHER. Also a country. See *Hepher*.
 HER-

HE'R-ON. A fierce bird of the *eagle* kind, which feeds upon fish.

HEA'VE OFFERINGS. See *Offerings*.

H before I.

HI-E'-RE-EL. One who returned from the *babylonish* captivity.

HI-ER-E-MOTH (i. e. *he that fears, sees, or rejects death*) One who returned from the *babylonish* captivity, and was a porter or guard of the temple. See *Jerimoth*.

HI-ER-I-E'-LUS. One who returned from the *babylonish* captivity.

HI-E'-R-MAS. One who returned from the *babylonish* captivity, and was a guard or porter of the temple.

H before O.

HO'-LEN. A city of refuge in the land of *Palestine*. See *Holon*.

H before U.

HUL (i. e. *sorrow; iniquity; sand*) A son of *Aram* and grandson to *Shem* the patriarch.

J I.

- J A-AZ-I'-EL** (i. e. *the strength of the Lord*) One who was a porter or guard of the temple.
- J A'-BESH** (i. e. *draught; confusion*) The father of *Shallum* who usurped the throne of *Judah*.
- J A'-BEZ** (i. e. *sadness; sorrow; grief*) One mentioned in the *first Chron.* chap. iv. ver. 9—also a city *first Chron.* chap. ii. ver. 55, perhaps *Jabesh-Gilead*.
- J A'-CU-BUS.** A *Levite* who returned from the *babylonish captivity*.
- J A'M-BRI** (i. e. *rebellious; waxing bitter; changing*) By the children of *Jambri* is meant, a people of *Arabia* who were plundering robbers.
- J A'M-NA-AN.** A place mentioned in the *Apocrypha*.
- J A'-SA-EL.** One who returned from the *babylonish captivity*.
- J A'-TAL.** One whose sons were porters or guards of the temple.

I before D.

- I-DU'-EL.** A principal man among the *jeus* after the *babylonish captivity*.
- I-DU-MÆ'-ANS** (i. e. *red; earthy; bloody*) The people of *Idumæa*.

J before

J before E.

JE-BU-SI. Also a border of the tribe of *Benjamin* in the land of *Canaan*. See *Jebusi*.

JED-DE-US. One who returned from the *babylonish* captivity.

JE'D-DU. A priest who returned from the *babylonish* captivity with his family.

JE-E-LI. One of the servants of *Solomon*.

JE-HA'-LE-EL (i. e. *praising God*; *the clearness of God*) One of the porters or guards of the temple.

JEH-DEI-AH (i. e. *joy*; *together*; *one Lord*) A *Meromothite* who had the care of the *asses* in king *David's* reign.

JE-HO'-A-DAH (i. e. *the congregation*; *passing over*; *the testimony or taking away of the Lord*) The son of *Achaz*, of the posterity of king *Saul*.

JE'R-I-BAI (i. e. *fighting*; *chiding*; *multiplying*) Also one who returned from the *babylonish* captivity. See *Jeribai*.

JE'-SU-A. An high priest of the *jews*. See *Jesus*.

I before G.

I'-GAL. Also a prince of the tribe of *Issachar*. See *Igal*.

J before O.

JO'-A-CHAZ (i. e. *the preparing or stability of the Lord*) The son of king *Josias*, first *Esdra*s, chap. i. ver. 34; the same with *Jeboahaz*.

JO'-AH. Also the son of *Asaph* the recorder; and others. See *Joab*.

JO-AN-NAN. The son of *Mattathias*, in the *Apo-crypha*.

JO-A-ZA'B-DUS. A *Levite* who returned from the *babylonish* captivity.

JO'-DA. One who returned from the *babylonish* captivity.

JO'-

JO'-RAM (i. e. *the heighth or throwing down of the Lord*) A captain over thousands under king *Josiah*—also a son of *Toi* king of *Hamath*.

JO-SA-PHI'-AS (i. e. *the increase of the Lord; the Lord finishing*) One who returned from the *babylonish* captivity.

JO'-SE-EL. One who returned from the *babylonish* captivity.

JO-SI'-PHUS. One who returned from the *babylonish* captivity.

I-O'-TA. A letter of the *greek* alphabet; signifying smallness or the least part of a thing.

I before S.

I'S-DA-EL. One of the servants of *Solomon*.

J before U.

JU'-DAS (i. e. *confession; praise*) A *Levite* who returned from the *babylonish* captivity.

JU'-EL. One who returned from the *babylonish* captivity.

JU'-NIA. A kinswoman to *St. Paul*. See *Junia*.

K.

KIR-I-A-THA'-RI-US. The name of a place in the land of *Palestine*.

KITE. A species of the *Falcon*, with a forked tail, a brown body, and a whitish head; and about the size of a large tame pidgeon.

K before N.

KNOPS. Ornaments of a round figure, like to apples or pomegranates.

L.

LA'-BA-NA (i. e. *the moon; whiteness; frankincense*) One who returned from the *babylonish* captivity, and whose sons were servants of the temple.

LA-CU'-NUS. One who returned from the *babylonish* captivity.

LA-

LA'-DAN (i. e. *the same as Laadan*) One who returned from the babylonish captivity.

LAP-WING. A bird about the size of a common pidgeon, with a piercing eye, a small beautiful head, elegantly variegated and ornamented with a beautiful crest hanging over the hinder part of the neck—it is a bird almost continually on the wing, and feeds upon insects.

L before E.

LET-RO-SY. A filthy and infectious disease, particularly described in the book of *Leviticus*; but is not that which is *now* called the leprosy—it infected walls and wood of houses, and garments, which is supposed to have proceeded from insects.

LET-TUS. One who returned from the babylonish captivity.

LE-VI-A'-THAN (i. e. *a coupling together; his fellowship*) The *Leviathan* is generally supposed to be intended for the *whale*; and is really meant so in the 104th *Psalms*: but in the 74th *Psalms* and in the 27th chapter of the prophet *Isaiah* it means the *crocodile*, as emblematical of the *Ægyptians* whose river *Nile* abounded with *crocodiles*—but more especially in the book of *Job*, the *crocodile* seems to be intended; as the description of the *leviathan*, there, answers to the character of the *crocodile*, but by no means is descriptive of the *whale*.

The river *Nile* in *Ægypt* is remarkable for *crocodiles*. It is an amphibious animal; it hath four legs; its upper parts are covered with impenetrable scales, like to a coat of mail—it is generally about eighteen feet long, and some are much longer—it is an oviparous animal; but its multiplication is lessened by the *ichneumon*, an animal of the *rat* kind, who devours its eggs.

LE'-VIS. One who returned from the babylonish captivity.

L before O.

LO'-CUST. The *locust* is a large winged insect, in shape like to a grasshopper; very common in *Europe, Asia* and *Africa*—*Thevenot*, the traveller, says, that they live about six months, and lay about 300 eggs in autumn, which are hatched in the following spring—it is said, that in *Arabia* the whole air hath been darkened by their flight for 18 or 20 miles—they devour the fruits of the earth in a very rapid manner, so as to occasion a famine. In *Asia* and *Africa* it is common for people to eat them, and to preserve them in salt and pickle, and in several other ways—the common way of dressing them, was by plucking off their legs and wings and then putting them over a blaze, in a pan full of holes; or else, to knock them down and lay them in heaps, and then kindle a fire about them---it is supposed that *John the baptist* made this sort of locusts a part of his food in the wilderness.

LO'Z-ON. One who was a servant to *Solomon*.

M.

M'A-A-NAI One who returned from the *babylonish* captivity.

MA'B-DA-I. One who returned from the *babylonish* captivity.

MA'CH.

- MA'CH-MAS. or MI'CH-MASH See *Michmas*.
- MA'-CRON. A surname of one of the *Ptolomies*.
- MA-DI'-A-BUN. One who returned from the babylonish captivity.
- MA-E'-LUS. One who returned from the babylonish captivity.
- MA'-GI. Supposed to be philosophers who studied astronomy: The *Chaldeans* were well skilled in that science, and it was their wise-men, who having observed the new star at our *Savior's* birth, waited upon the new born infant with their offerings.
- MA-GI'-CIAN. One who deals in divination, pretending to know the secrets of futurity—the word signifies, *to see secrets*.
- MA'-HA-LATH MA'S-CHIL. The words in the title of the 53rd. *Psalms*—the word *mahalath* signifies a flute or pipe; and *maschil* the tune or song.
- MA'-HA-LI. (i. e. *infirmity; sickness; an harp; pardon*)
A son of *Merari*. See *Mabli*.
- MAI-A'-NE-AS. A *Levite* who returned from the babylonish captivity.
- MA'-KAD. A city of *Palestine*.
- MA'-KAS (i. e. *an end; ending; waxing hope*) A place of *Palestine* where one of king *Solomon's* officers resided, who had the care of the provisions for the royal household. See *Mabuz*.
- MA'-L-LAS. A place mentioned in the *second* book of *Maccabees*.
- MA-MA'-I-AS. A principal man among the *jews*, who returned from the babylonish captivity.
- MA-NAS-S'E-AS. One who returned from the babylonish captivity.
- MA'-NI. One whose sons returned from the babylonish captivity.
- MA'N-NA. A sweet dew, which, through the coolness of the night and morning, was congealed into little corns like *coriander* seeds—the *hebrew* word which we translate *manna* is a question viz. *what is this?* for the *Israelites* had no name for it; for they

they wist not what it was; and therefore asked this question.

MA-RI-SA. See *Marefbah*.

MAR-MOTH. A priest who returned from the babylonish captivity.

MA-SE-LOTH. A city of *Assyria*.

MAS-MAN. A principal man among the jews after their captivity.

MAS-MOTH. A priest who returned from the babylonish captivity.

MAS-SI-AS. One who returned from the babylonish captivity.

MAT-THE-LAS. A jewish priest who had married a strange wife during the babylonish captivity.

M before E.

ME-A-NI. One who returned from the babylonish captivity.

MEAS-URE. A jewish measure was about eight bushels and an half.

MEAT OFFERING. See *Offerings*.

ME-E'D-A. One whose sons were servants of the temple after the babylonish captivity.

ME-HA-LI. See *Mabli*.

ME-HU-NIMS. A people who dwelt on the borders of *Ægypt*.

MEL-CHI-AS. One who returned from the babylonish captivity.

MEL-CHI-EL (i. e. *God is my king*) Father of *Charmis* a governor of *Bethulia*.

ME-NES-THE-US. (i. e. *cheerfulness; anger; or the strength of God*) The Father of *Apollonius*, in the second book of *Maccabees*.

ME-NITH. One who returned from the babylonish captivity.

MER-AN. A city of *Arabia* in *Asia*.

MER-CY SEAT. The cover of the ark of the covenant, or chest, in which were deposited the tables of the law: it was covered with pure gold, and two

two golden cherubims stretched forth their wings to cover it; one at each end.

ME'-RI-BAH KA'-DESH. A place where the *Israelites* murmured in the wilderness.

ME'-RUTH. A *priest* who returned from the *babylonish* captivity with his family.

ME'-SECH. (i. e. *prolonging; drawing; or hedging in waters*) Supposed not to be a place; but the meaning of the word is, *how long?*—some say, it was a country taking its name from *Mesheck* the son of *Japhet*.

ME'-SHA. (i. e. *a burden; a taking; salvation*) A place mentioned in the book of *Genesis*; the dwelling of the sons of *Joktan*.

ME-TE'-RUS. One who returned from the *babylonish* captivity with his family.

ME'-ZA-HAB. The mother of *Matrid*. See *Mezahab*.

M before I.

MI'-CHAH. (i. e. *poor; lowly*) A son of *Uzziel* and father of *Shamir*.

MI'-NSTREL. Is one who can play well upon an instrument of music.

M before O.

MO'-CK-RAM. A river of *Palestine*.

MO'-ETH, A *Levite* who returned from the *babylonish* captivity.

MO'-LI. A son of *Levi*.

MO'-M-DIS. One who returned from the *babylonish* captivity.

MO'-SOL-LAM. One who returned from the *babylonish* captivity. See *Mesbullam*.

MO-SU'-LA-MON. A principal man among the *jeus*, after the *babylonish* captivity.

MUTH-

M before U.

MUTH-LA'B-BEN. A word in the title of the 9th *Pfalm*, supposed to be an instrument of *musick*, but uncertain what.

M before Y.

MYN-DUS. A city of *Lower Asia*.

N.

N before A.

NA'-A-THUS. One who returned from the *babylonish* captivity.

NA-BA'-RI-US. One who returned from the *babylonish* captivity.

NA-DA'-BA-THA. A place in *Arabia*.

NA'-I-DUS. One who returned from the *babylonish* captivity.

NA'PH-THAR (i. e. a *cleansing*) A flame so called in the 2d book of *Maccabees*. See *Nephi*.

NA'S-BAS. A nephew to *Achiacarus*, the cup-bearer to *Sarchedonus* king of *Assyria*.

NA'-SITH. One whose sons were servants of the temple.

NA-THA-NI'-AS. One who returned from the *babylonish* captivity.

NA'-VE. (i. e. a *posterity*; *fairness*; *remaining for ever*)
The same person as *Josbua*.

N before

N before E.

NE'-CRO-MAN-CER. One who enquires of the dead, or a consulter of dead idols—their manner of consulting the dead, was, by visiting their graves in the night, and there laying and muttering certain words with a low voice; by which means they pretended to have communion with them by dreams, or by their appearing to them.

NE'PH-I. The place where *Nehemiah* found the muddy water, which was in the pit where the holy fire had been hid. 2nd *Maccabees*, chap. i. ver. 36. See *Naphthar*.

NE'PH-IS. One who returned from the babylonish captivity with his family.

NE'PH-TA-LI (i. e. *the same as Naphtali*) A city of *Palestine* in *Galilee*, near to *Thisbe*.

NE'-RO. An emperor of *Rome* who began to reign A. D. 54, and killed himself June 8, A. D. 68, Æt. 32, after a reign of 13 years, 7 months and 28 days—he first persecuted the christians A. D. 64—in his reign A. D. 67, St. *Paul* was beheaded and St. *Peter* crucified at *Rome*.

NE-TO'-PHAH. One who returned from the babylonish captivity with his family.

N before I.

NILE. See *River of Ægypt*.

N before O.

NON (i. e. *son; posterity; everlasting; a fish*) A son of the patriarch *Ephraim*.

O.

O'-BETH. One who returned from the babylonish captivity.

O'C-I-NA. A place mentioned in the book of *Judith*.

O'F-FER-INGS. Among the *jews*, under the mosaic law, there were a variety of offerings instituted, which are accurately described in the beginning of the book of *Leviticus*, as

Burnt-offerings : these were to consist, either of the herd, and out of that the bullock only and he without blemish—or of the flock, as the sheep or the goat, and out of that the male only, and he without blemish—or lastly, of fowls, the turtle dove or the young pidgeon—these *five* were the only offering for a burnt sacrifice, which was to be wholly destroyed by fire, and at the door of the tabernacle only; except what was thrown away of the legs and insides of the bullock, sheep or goat, and the crop and feathers of the birds. There was no unclean beast or bird to be offered—and these were to be offered by way of atonement for sin. *Philo*, the learned jew, observes, that the offerer was to be like his oblation; if so, then industry and innocence, usefulness and simplicity are recommended, by this institution, to the worshippers of GOD.

Drink-offerings. With a bullock, half a hin of wine, with three tenth deals of flour and half a hin of oil.

With

With a *Ram*, one third of an hin of wine, with two tenth deals of flour and one third of an hin of oil.

With a *lamb* or a *kid* of the goat, one quarter of an hin of wine, with one tenth deal of flour and one quarter of an hin of oil.

With a *sheaf of the first fruits*, one quarter of an hin of wine, with one tenth deal of flour with oil.

Heave-offering. It is so called, from the sacrifice its being lifted up towards heaven in token of its being devoted to GOD.

Meat-offering. It might well be translated *wheat-offering*, as it consisted, chiefly, of *flour*; for no sort of flesh was to be offered in it—it consisted of things inanimate, as *flour, bread, oil, wine, salt, frankincense, &c.*—the wave sheaf and the two wave loaves for the whole congregation, and the others for private persons according to their ability in the expence of their offering—the bread was to be *unleavened*, for *Maimonides* says, it was to distinguish the worshippers of the true GOD from the *Zabian* idolaters of those times, who offered to their gods no bread but *leavened*.

Peace-offering. It was an offering of thanksgiving for peace, or for mercies received—sometimes it was offered by way of *vow*, in hope of peace or future blessings; and sometimes it was offered without any antecedent obligation of a vow, in which case it was called a *free-will-offering*. The *sin* and *trespass-offering* supposed the offender obnoxious, and GOD displeased; but the *peace-offering* supposed GOD to be reconciled to the offerer, and him to be at peace with GOD. In the *sin* and *trespass-offering*, though the priests partook of it, yet the offerer had no share; but in the *peace-offering* both priest and offerer partook and feasted upon it. In the *burnt-offering* or *holocaust* the whole sacrifice was consumed by fire, and neither priest or offerer partook of them.

Sin-offering. Sin-offerings were for expiation of particular sins or legal imperfections, called therefore, *sin-offerings*—the first sort were for sins of ignorance or surprize, either by the high-priest or body of the community, by the rulers, or by any one of the common people. The other sort of sin-offering was for *voluntary* sins; but as to the more capital violations of the *moral* law, as for *murder*, *adultery*, or the *worship of idols*, no expiatory sacrifice was admitted.

Trespass-offering. It was for concealing the knowledge of a thing, as a witness; for touching an unclean thing; or in making a rash oath—the offender, in this case, was to offer a female from the flock, a lamb or a kid; or two turtle-doves or two young pigeons—but if the trespass related to *holy things*, then the trespasser was to offer a ram without blemish.

Wave-offering. It was so called, because it was waved *up and down*, and *east, west, north and south*, to signify that he to whom it was offered, was Lord of the whole world, the GOD who fills all space, and to whom all things of right belong.

There were *annually* sacrificed at the *national* charge

1201 Lambs
132 Bullocks
72 Rams
21 Kids
2 Goats

besides *voluntary*, *vow* and *trespass* offerings.

ON-I'-A-RES. The name of a *Lacedaemonian* officer.

O'-NUS. One who returned from the *babylonish* captivity.

ON-Y'-CHA. An aromatic plant of *Arabia*: some take it to be *bdellium*.

O'S-PRAY. The *sea eagle*, a bird of prey, very strong and swift.

O'S-

O'S-SI-FRAGE. A species of *eagle*, so called from its breaking the bones of its prey, which it carries high in the air, and then lets it fall upon a rock.

O'S-TRICH. An *african* bird, wild, and of the shape of a goose, but much larger---it is very tall, so that, sometimes, they are tutored to carry a person upon their backs---It is usually *seven feet* high from the top of the head to the ground, the neck being about three feet of the *seven*---when the neck is stretched out in a right line, he is about *six feet* from head to tail, and the tail is about *twelve inches* long---the wings are short but strong---it is very swift of foot, and its wings help in running, but it cannot fly---the plumage is black, white or grey---it devours almost any thing, even metals, but as to its digesting iron, it is fabulous---it is bred in dry deserts, and the female lays its eggs in the sand, ten or twelve together, as large as a common bowl---it is said that she is so forgetful as not to remember the place where she lays them, so that when she comes to any place where there are eggs, she sits upon them and hatches them---when they are hunted, they run with such velocity and strength so as to fling the stones behind them which annoy their pursuers.

O before U.

OU'CH-ES. *Ouches* are the sockets in which stones are set in any metals.

O before Z.

OZ-O'-RA. One who returned from the *babylonish* captivity.

P.

P before A.

PALM-TREE. The *Palm-Tree* is a tall strait tree, growing sometimes to the height of an hundred feet—it is common in *Africa*; and from its trunk the natives extract a liquor called *palm-wine*, resembling whey in colour, but very sweet—it is extracted by making an incision at the top of the trunk, to which they apply *gourd-bottles*, into which the liquor runs by pipes made of its leaves—the wine is purgative when new; but if kept two or three days, it ferments, grows strong, and is palatable and wholesome—the *leaves*, which are large, serve for the coverings of houses—palm-trees are common also in *Asia*; and *Jericho* was called *the city of palm-trees*.

PA-TRO-CLUS (i. e. *of the father; the glory of the country*) The father of *Nicanor* in the 2nd book of *Maccabees*.

P before E.

PEL-I-AS. One who returned from the *babylonish captivity*.

PEL-I-CAN. A bird both of *Asia* and *Africa*—it is in the shape of and as large as a *swan*, and some of them much larger; the beak and feathers something

something similar—it hath a fleshy bag at its throat to hold provisions for its young, large enough to contain a man's head—it frequents fresh and salt waters, forests and groves—it principally feeds upon fish and water insects—it builds its nest in groves or bushy places—after having fed itself, it then feeds its young, who eat out of the bag at its throat; from whence arose the vulgar error that its young fed on its blood.

P before H.

PHA'I-SUR. One who returned from the babylonish captivity.

PHAL-DAI-US. One who returned from the babylonish captivity.

PHA-LE'-AS. One whose sons were servants of the temple.

PHA'R-ZITES (i. e. *divided*) A family descended from *Pharez*.

PHA'-SI-RON. A place, or people, mentioned in the *first* book of *Maccabees*.

PHI-LA'R-CHES (i. e. *the lover of a prince*) One who was an associate with *Timotheus*, in the *second* book of *Maccabees*.

PHI-LO-ME'-TOR (i. e. *a lover of the mother*). A surname of one of the *Ptolomie's*.

PHO'-ROS. One who was a porter or guard of the temple, after his return from the babylonish captivity.

PHRY'-GI-A PA-CA-TI-A'-NA. A district of *Phrygia* in *Asia*, of which *Laodicea* was the capital: it was so called from *Pacatianus* who was the roman prefect of it under the emperor *Constantine*.

P before I.

PI'-RA. A place in the land of *Pa'lestine*.

P be.

P before O.

POME'-GRAN-ATE. A fruit of the size of a large apple, growing in various parts of the world; the covering is hard and the pulp agreeable, with many hard seeds in it—the hem of the jewish high-priest's garment was to be adorned with the figures of *pomegranates*.

POS-I-DO'-NI-US (i. e. *giving drink*) One of the officers of *Seleucus Nicanor*.

P before R.

PROPH-ET. In more antient times a prophet was called a *seer*. The *prophets* or *seers* were those who foretold future events which were discovered to them in dreams or in visions, by divine inspiration; although some of them were false prophets or pretenders to divine inspiration—they were a society by themselves, and had an head presiding over their school—they lived in the country, retired—they dressed very plain, mean and coarse—they were very bold in their addresses to all orders of men—from their coarse dress and address they were often accounted *mad-men*.

P before Y.

PY'-GARG. An animal of the *goat* kind.

Q.

Q before U.

QUAILES: The *Quails* mentioned in sacred writ, which fell around the camp of the *Israelites* in the wilderness, are supposed by *some* to be *locusts*, which are in great flights to this day, and are used as food; and, by *some*, thought to be delicious food—by *others* they are thought to be a bird which travels in vast flights to this day; some think, of the *blackbird* kind---perhaps they might be of that kind which are now called *wild-pidgeons*; for in *New Mexico*, and almost in all *North America*, those pidgeons were, not long since, so numerous, that they sometimes concealed the sun in their flight: and it is too well known to be denied, that a flight of them hath continued as it were in a string for a long time, for the length of *twenty* miles and more---the expression of *feathered fowl* made use of by the *Psalmist*, seems to favour the opinion of their being *birds*, as *locusts* have no feathers.

F

R.

R.

R before A.

R A'B-BITH. One of the border towns of the tribe of *Issachar* in *Palestine*.

RA'-HAB. Lower *Ægypt* is so called by the *Pfalmist* and by *Isaiah*.

RA'-MA-THEM (i. e. *high; cast away*) A government of *Samaria* added to *Judea*.

RA'-PHA-IM. An ancestor of *Judith*, in the *Apo-crypha*.

RA'-ZIS (i. e. *the secret or mystery of the Lord*) An elder of *Jerusalem* after the *babylonish* captivity.

R before E.

RE-E-LI'-AS. See *Reelaiah*.

RE'-PHA-IM. A place of *Palestine*, in whose valley *Saul* encamped against *David*.

R before I.

RIV-ER OF Æ'-GYPT. Now, the river *Nile*; as taking this name from *Nilus* one of the antient kings of *Ægypt*—It is called in sacred writ, *the river of Ægypt*, as the river *Euphrates* is there called the *great river*.

The

The river *Nile* is much noted in antient history—it was first called *Oceanus*; then *Aetus* or *Aquila*; afterwards *Ægyptus* and generally so by *Homer*; and afterwards *Triton*, from the three former names: at last, the *Nile*.

This river rises in *Abyssinia* from two small springs about a stones throw from each other, the larger being about two feet diameter; but being joined by many rivers emptying into it, it runs meandring many hundred miles, until it empties into the *mediterranean sea*.—The fertility of *Ægypt* is owing to the overflowings of this river—there are what they call *Nilometers*, to measure the rising of the river; it is said, that the present *Nilometer* is a large square reservoir surrounded by a gallery for the observers of the rise of the river to walk on—in the midst of this reservoir or basin is an octagonal pillar of marble, divided into parts and marked—a canal is cut from the river to this reservoir, by which is seen daily the rise of the river—some say, if it rises only about *eighteen* or *twenty feet* a famine ensues, but if it exceeds *twenty-four* or *twenty-five feet* it doth great damage: though others make the lowness and the height of the waters materially different. The river begins to rise about *midsummer*, and ceases to rise in *August*, and falls in *September*.

The *Sphinxes* were destined to shew at what time of the year the waters began to rise—they were a symbolic figure, with the head of a *woman* and the body of a *lion*, signifying that the *Nile* began to swell in the months of *July* and *August*, when the sun passes through the signs of *Leo* and *Virgo*—several of these *sphinxes* are still to be seen; one of which, says *Thevenot* the traveller, is 26 feet high, and 15 feet from the ear to the chin; but *Pliny* says, the head was 102 feet about, and 62 feet above the belly; that the body was 143

feet long, and was thought to be the sepulchre of king *Amasis*.

R before O.

RO-I'-MUS. One who returned from the babylonish captivity.

S.

S before A.

SA'-BAT. One of the servants of *Solomon*.

SA'-BA-TUS. A porter or guard of the temple after the babylonish captivity.

SA'B-BAN. One who returned from the babylonish captivity.

SAB-BE'-US. One who returned from the babylonish captivity.

SA'-BI. A servant of *Solomon*.

SA-DA-MI'-AS. An ancestor of *Esdra*s, in the *Apocrypha*.

SA'-DAS. One who returned from the babylonish captivity with his family.

SAD-DE'-US. A jewish captain in the treasury office, who returned from the babylonish captivity.

SA'D-DUC. An ancestor of *Esdra*s, in the *Apocrypha*.

SA'-

- SA'-LOM (i. e. *peace*) Grandfather of *Joachim* the high-priest of the jews—the father of *Chelcias*, in the *Apocrypha*.
- SA'-LUM. A porter or guard of the temple after the babylonish captivity.
- SA'-MA-EL. An ancestor of *Judith*, in the *Apocrypha*.
- SA-MAI'-AS (i. e. *bearing or obeying the Lord*) One who returned from the babylonish captivity.
- SA-MEI'-US. One who returned from the babylonish captivity.
- SA'-MI. One whose sons were porters or guards of the temple.
- SA'M-MUS. One who returned from the babylonish captivity.
- SA'MP-SA-MES. A place mentioned in the 1st book of *Maccabees*.
- SAN-A-BA'S-SA-RUS. A ruler among the jews after the babylonish captivity.
- SA'-N-DALS. At first were only *soles* tied to the feet with strings: afterwards, *shoes* were called *sandals*.
- SA'-PHAT. One whose sons returned from the babylonish captivity.
- SA-PHA-TY'-AS. One who returned from the babylonish captivity.
- SAPPH-ETH. One who was a servant of *Solomon*.
- SA-RAI'-AS (i. e. *my prince of the Lord; or the song of the Lord*) A priest who returned from the babylonish captivity; the father of *Josedec* and of *Esdra*.
- SAR-DE-US. One who returned from the babylonish captivity.
- SA'-RE-A. A scribe mentioned in the second book of *Esdra*.
- SATH-RA-BA'Z-NES. A ruler in *Syria*. See *Sath-rabouzan*.
- SA'-TYRS. Some translators call them *wild bucks*, which inhabit desert places—some call them *apes*, and *wild goats*.
- SA'-VI-AS. An ancestor of *Esdra*, in the *Apocrypha*.

S before E.

SECH-EN-I'-AS. One who returned from the babylonish captivity.

SEERS. See *Prophets*.

SEL-E-MI'-AS. One who returned from the babylonish captivity.

SEM-IS. A *Levite* who returned from the babylonish captivity.

SEPH-E'-LA. The southern part of the plain of *fezreel*.

SE'-SIS. One who returned from the babylonish captivity.

SEST-HEL. One who returned from the babylonish captivity.

SHAM-A-RI-AH (i. e. *the keeping; hardness or throne of the Lord*) One of king *Rehoboam's* sons.

SHEW BREAD. So called because exposed to public view before the ark.

SH'M-E-ATH-ITES. A family of the *scribes*, skilled in prophecies.

SH'TT-TAH TREE (i. e. *a thorn*) A tree mentioned in *Isaiah*, chap. 41, ver. 19, the word *puxos* which our translators have rendered *Shittah-tree*, is the greek word for the *box-tree*.

SHO'-BAL. A son of *Seir the Horite*.

S before I.

SIC-Y-ON. A city of *Peloponnesus* in *Greece*: it was so called, and the whole *Peninsula* of *Pe'oponnesus* was called *Sicyonia*, from *Sicyon* its nineteenth king: originally it was called *Ægialia*, from *Ægialus* its first monarch.

SI'-DE. A maritime city of *Pamphylia* in *Asia*.

SI-FIN-NES. A governor of *Cale Syria* or *hollow Syria*.

SI'-RACH (i. e. *an hissing; a song of the brother; an empty gift*) The father of *Jesus* in the *Apocrypha*.

S before P.

SPIKE-NARD. It is the *nardus* or *nard* brought from the *East Indies*, and from *Alexandria* in *Ægypt*—it is an aromatic plant of a most fragrant perfume.

S before T.

STO'-RAX. It is a dry, solid *resin*, of a reddish colour and fragrant smell—it is produced from a tree which grows in *Syria* and in the *East Indies*.

STORK. A bird of the size of a *crane*, or about 3 feet high—its colour is white and brown—the nails of its feet resemble a man's nails—its bill is long and jagged—it has long and red legs—it feeds on serpents, frogs, &c. in marshy places—it lays but four eggs and sits upon them thirty days—it is remarkable for its *filial piety*. One of the seven wise men of *Greece* being asked by *Craesus* king of *Lydia*, which was the most happy animal? answered, *the stork, because it performs what is just and right by nature, without any compulsive law.*

S before U.

SU'-BA. One of the servants of *Solomon*.

SU'-BA-I. One whose sons were servants of the temple.

SUD (i. e. *my secret*) One whose sons were servants of the temple.

SU'-DI-AS. A *Levite* who returned from the *babylonian* captivity.

SUR (i. e. *giving back; rebellion*) A place mentioned in the *Apocrypha*. See *Shur*.

SU' SA (i. e. *an horse; a swallow; a moth*) The metropolis of *Persia* in *Asia*.

S before Y.

SYN'-A-GOGUE. Buildings for public worship among the *jews*—it is said, that there were no synagogues erected, until after their return from the *babylonish* captivity—but it seems to be probable, that those, who lived at a distance from *Jerusalem*, where the temple worship was held, must have had some other place to worship in than in the open air.

T.

T before A.

TA'CH-ES. The *taches* of the *tabernacle* were hooks, buckles, or clasps used for its curtains.

TAL-SAS. A *priest* who returned from the *babylonish* captivity.

TA'-NIS (i. e. a *motion* ; *moving* or *moved*) A city of *Ægypt*.

TENTH DEAL. A *jewish* measure containing between three and four quarts *english* measure.

TE'-TA. One who returned from the *babylonish* captivity.

T be=

T before H.

- THA'-RA. One mentioned in St. Luke's genealogical list.
- THAR-RA. An eunuch of *Artaxerxes* king of *Persia*.
- THA'S-SI (i. e. *forgetful*; a debtor) The surname of *Simon* the son of *Mattathias*, in the *Apocrypha*.
- THE-CO'-E (i. e. *hope*; *alive*; *congregation*) A wilderness near to the *dead sea* or *lake of Sodom*.
- THEL-E'R-SAS (i. e. *an heaping up of deafness*; the wood of *dolefulness*) A place in the *babylonian* empire.
- THE'R-AS. A river mentioned in the *Apocrypha*.
- THI'S-BE. A city of *Galilee* in the land of *Canaan*.
- THO-MO'-I. One whose sons were servants to the temple.
- THRA-SE'-AS. (i. e. *the same as Tarshish*) The father of *Apollonius* in the second book of *Maccabees*.

T before L.

- TI-GRIS (i. e. *the sharpness of swiftmess*; a sharp sound; a voice; one only *swiftmess*) See *Tigris* in *Lexicon*.
- TIM-BREL. An instrument of musick much used among the *jews*, of the *drum* kind, to be beat upon to cause a sound.

T before U.

- TU-BI-E'-NI (i. e. *straw*; *answering well*) Certain *jews* so called, in the 2nd book of *Maccabees*, from their living in the land of *Tob* or *Tubin* which lay on the northern side of *Manasseh's* lot, on the other side of the river *Jordan*.

V and U.

V before I.

V**I**-OL. A stringed instrument of musick, among the *jews*, to be played upon with a bow, as a violin is.

U before N.

Unclean and clean Animals.

Under the *mosaick* constitution various kinds of animals were *prohibited*, and other kinds *allowed*, for food. The reasons for which were *moral*, *political*, and *natural*—the two former in order to preserve the *jews*, as a distinct people, from the idolatrous nations, in the worship of *one God*, only, as hath been already hinted in the case of *unleavened bread*.

The *natural* reason for the prohibition might be, that the prohibited animals were of an *alkalescent* nature and so productive of various diseases in the hot climate of *Judæa*, agreeable to the remarks of a noted english physician—more especially the *swine*, which feeds upon all manner of filth, and, as divers writers of note have observed, is apt to breed the *leprosy* in warm climates

mates, and other *scrofulous* disorders; the word *scrofula* being derived from the latin word *scrofa*, a sow : the *swine* being subject to the *leprosy* and the *measles*, proceeding from its bad feeding.

The mosaick rule was, *among beasts*, that whatever parted the hoof, was cloven footed and chewed the cud, was allowed to be eaten : those that were prohibited are thus classed in the 11th chapter of *Leviticus*, viz.

The Camel

Cony which is supposed to be a species of rat, between a cony and rat, common in *Ægypt* and *Palestine*

Hare

Swine

Prohibited Fish

Were those, which have not *fins*, nor *scales*.

Prohibited Fowls.

The Bat

Cormorant

Cuckow

Eagle

Fow's that creep, going on all fours, as *Bats* and all kinds of *Flies*

The Gier Eagle

Hawks

Heron

The Kite

Lapwing

Night-hawk

Ospray

Osifrage

Owl

Great and little owl

Pelican

Raven

Stork

Swan and Vulture

Those which go on their paws, on *all* fours, were prohibited, viz.

The *Chamelion*

Ferret

Lizard

Mole

The *Mouse*

Snail

Tortoise

Weasel

The following were accounted *clean*, viz.

All flying creeping things which go upon *all* fours, and have legs above their feet to leap with, as

The *Bald-Locust*

Beetle, supposed to be another sort of *Locust*

Grasshopper

Locust

U'-NI-CORN. It is an animal having but *one* horn, and mentioned in several places in *sacred writ*. It is by many supposed to be fictitious; as there is no land animal, now known, of that kind: although there is a fish, called a *sea unicorn*, as having an horn projecting from its nose, parallel with its body. That mentioned in the book of *Job*, is thought, by some, to be meant the *wild bull* of *Arabia*, as the hebrew name of it is *Reem*, which is mentioned in several places of *sacred writ* as of the *beewe* kind—but, father *Lobo*, the portuguese jesuit, says, that when he was in *Abyssinia*, towards the beginning of the last century

tury, he saw an *unicorn*, but could not come near to him—he describes it, as having the shape of a beautiful *horse*, exact and nicely proportioned, of a bay colour, with a black tail, which, he says, in some provinces is long, in others short: some have long mains hanging to the ground—they are timorous, and never feed but when they are surrounded with other animals to defend them—it is also said, that the *elephant* feeds, with other animals around him which he defends.

U before R.

U-RI'-AS. A principal man among the *jews*, after the babylonish captivity.

U before T.

U'-TA. One whose sons were servants of the temple.

U'-THI. One who returned from the babylonish captivity.

W.

W.

W before A,

WAVE OFFERING. See *Offerings*.

W before I.

WITCH. One, who by juggling deludes the senses with false appearances of things—or one that doth mischief to man or beast by evil arts—or a soothsayer. The word in the original is of the feminine gender, because women are supposed to be addicted to this crime: but there are men-witches, who are commonly called *wizards*.

WIZ-ARD. A wizard was one who pretended to consult familiar spirits, and foretel future events by practising evil arts.

X.

X.

X before A.

XA'N-THI-CUS. A *macedonian* month, answering to part of our *February* and part of our *March*.

Z.

Z before A.

ZAB-A-DAI'-AS. One who returned from the *babylonish* captivity.

ZA'B-BUD (i. e. a *dowry*; *endowed*) One of the sons of *Bigvai*, who returned from the *babylonish* captivity.

ZA'M-BIS. One who returned from the *babylonish* captivity.

ZA'

ZA'-MOTH. One who returned from the babylonish captivity.

ZA'-RA (i. e. *rising*; *clearness*) One who is mentioned in St. *Matthew's* genealogical list.

ZA-RAI'-AS (i. e. *the Lord rising*) An ancestor of *Esdra*s in the *Apocrypha*.

ZA'-THO-E. Set *Zatthu*.

ZA'-THU-I. See *Zatthu*.

Z before E.

ZE'-RAH. (i. e. *rising*; *clearness*) A son of *Reuel* a grandson to the patriarch *Esau*.

ZE'-RAN. The father of *Achan*.

Z before I.

ZIB-E-ON. A wife of the patriarch *Esau*. See *Zibion*.

ZICH-RI. One who descended from the patriarch *Levi*. See *Zichri* in the *Lexicon*.

ZITH-RI (i. e. *my secret*; *my refuge*; *hid*; *tumbling wide*) One who descended from the patriarch *Levi*.

F I N I S.



ALTERATION OF ACCENTS
IN THE
LEXICON.

A-be'd-ne-go	Di'b-la-im	Pal-lu'-ites
Aph-a-ra'-im	Ge-tho-li'-as	Sa-be'-ans
Ar-chi-a-ta'-roth	Ha-ze'-rim	Sed-e-ci'-as
Bar-hu'-mite	Ho-sha-i'-ah	She-a-ri'-ah
Be-a-li'-ah	Je'z-re-el-i-tefs	She-ha-ri'-ah
Beth-she'-mesh	Ke-zi'-a	She'p-ham.
Cha'-ra-ca	Ne'-ba-i	
Cle-o'-phas	Pa-gi'-el	
